



Samuel

& tatis suæ 70

Pomfret

An D^o MDCCXX

Sold by John Marshall at y^e Bible in Gracechurch Street



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Watch and Remember.

A FUNERAL

SERMON

Preach'd in Gravel Lane Hounds Ditch, on the 21st. of
January 1721-22 upon the much LAMENTED
DEATH

Of the Reverend and Pious

Mr. Samuel Pomfret,

Late Minister of the GOSPEL, in *London*,
who died *January* the 11th. 1721-22. In the
71st. Year of his Age.

To which is added

An Account of his Life and Character,
as there Deliver'd

By THOMAS REYNOLDS.

L O N D O N :

Printed for a Friend of the Deceas'd



LONDON

THOMAS REYNOLDS

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of the [Redacted] and [Redacted]

To which is added

The [Redacted] of the [Redacted] in [Redacted]

Mr. Samuel H. [Redacted]

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Hearken with becoming Seriousness & Attention to that Portion of Scripture which you have in,

ACTS 20th. Chap. 31. 32. Verses.

Therefore Watch, and remember that by the Space of Three Years, I ceased not to warn every one Night and Day with Tears.

And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up and to give you an Inheritance among all them which are Sanctified.

THE Death of the Reverend Mr. Samuel Pomfret, and Mr. Hocker, the other Minister and Assistant, to this numerous Congregation: The Death of Two Such Faithful Ministers of Christ, and the destitute Condition in which you are now left, may (to such as are of a tender Spirit) appear to be a very dark Providence.

After the late Choice of your worthy Assistant, no doubt, many of you were pleased, and thankfully, to think you were so well Settled, till
God

God remov'd your Antient Minister from you; and, no doubt, even, in that Condition, you might think your Selves happy: But God, in his Providence, in so short a Time as the Space of a few Weeks, has depriv'd you of both your Ministers, the former of which, you had hopes, might have been a Comfort to you after the Removal of the last.

You are now become as Sheep without a Shepherd; As I was to assist you under your former Stroke of Providence, I have been likewise importun'd to do the same in the Additional one.

I shall on this Sorrowful Occasion read unto you the words, which lye at a very little Distance from that in the 37th. Chapter, where we have numerous Christians taking their Leaves of an Eminent Minister of Christ; Namely that Eminent St. the Apostle *Paul*; And how their Hearts were ready to Break within them, on the Thoughts that they shou'd see his Face no more; and how you have an Account of the Deploable manner in which he Himself took his Leave of them: No meer Man ever thirsted more after doing Good to Souls than he did, No Man ever took more Pains in this arduous and important work, and wherever God had throwed his Life he was diligent to secure the Good he had gained.

Whoever reads his Epistles must admire him as the greatest Prodigy of Love to Souls as ever appear'd to Mortal Men.

The Words I have Chosen may be reckon'd as a Conclusion: What follows seems to be added

ded by way of Appendix, as a short Summ to the End of a Discourse adds a Beauty to it, so the work of an Apostle was far different from that of an Ordinary Minister, it was of a much Superior Nature, and far more arduous in it's Extent; His Businels was to preach and confirm the Gospel wherever it came and when; To go to other Places or spread the Gospel, or further enlarge the Kingdom of Christ. The Apostle having employ'd his Labour with great Success, and planted many Churches, he now found an Occasion to leave this Countrey, and go to other Parts; and knowing he was not to return, he bids them farewell in a Solemn Manner. The Words are a Brief Epitome of the whole Discourse: And how happy are we if we could with Sincerity, (when called to leave a People) say, as the Apostle *Paul* did here, though not equall to him, yet according to his Capacity, according to the Discourse I have had, *with one who dares not deceive me*, might drop these Words as his own, as the Reverend Mr. *Samuel Pomfret* did; Not that I wou'd ascribe him to any equality with the Apostle *Paul*; I will not conceal Infirmities, or I hope none of you will be Offended if I exprefs what a Reverend Minister hath said to me since his Death. *viz.* That if his Prudence had been equal to his Piety, there was none, within the Compass of his knowledge, in Zeal for his Lord and Master, did exceed him.

It was this Consideration that induced me to make this the Subject of my Discourse, which will give room for that to be said of his Memo-

Memory which will Embalm it to Posterity.
I proceed to the handling them in the following Method;

There are Three Things that represent themselves to our Observation, as,

1st. *A different Duty's recommended, as to the Practice of this Apostle, to which they made their Address, One is watchfulness and bearing in mind:*

Therefore watch and remember, Demetrius, Therefore in the foregoing Chap. recommends them to God.

2^{dly}. *Here is a short recital of those things they were to remember, which if they did would be a powerful Motive to this Watchfulness.*

The THIRD and last thing that Offers it Self unto them, is the Validictory Benediction and Prayer which he leaves with them as their Support and Comfort, after his Departure from them,

And now Brethren, I recommend you to God and the word of his Grace, which is able to build you up, and give an Inheritance to you that are Sanctified.

I wave further Particulars, because this will fall in Order in the other Discourse.

Having shewed you the Several Parts, I Shall doe the following things, and in the following Method, though not according to Order, as they lye in the Text, it will the better Answer the Design of the Apostle by them: As

First, I shall give you the Character of a Godly faithful Minister of Jesus Christ, and that both in his Life, and also when God in his Providence removes by Death. 2dly.

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2d.ly. I shall explain the Peoples Duty, towards Such a Faithful Minister (to wit) the Second Breach which God hath made upon you by the Death of your Aged Pastor.

3d.ly. I Shall endeavour to represent to you the Peoples duty, and the Character of a Godly and faithful Minister of *Jesus Christ* and that both in his Life, or otherwise, when God removes him by Death.

4th.ly. I shall display Something, of the Peoples Duty, and a Godly Minister's Character in his Life. To do this, that I may prevent a Mistake, I must remind you of what is already hinted.

5th.ly. It must not be mentioned that it is an Apostle, or that all Ministers are alike Diligent in their Master's Work; Even among the Apostles there was a Difference the 1st of *Corinthians* the 15th. Chap. and the 10 Verse. But by the Grace of God I am what I am: And his Grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: Yet not I, but the Grace of God, which was with me: And though, Conscious to himself, He doth not assume the Glory of it to Himself, Yet not I but the Grace of God which was with me. And as it was among the Apostles, So there was a visible Difference among Christ's Ordinary Ministers; all are not alike furnisht, either with Endowments of Mind, Strength of Constitution, or Measures of Grace: In this Regard some have Five, others but Two Talents; Having then Gifts different according to the Grace given

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given to us ; If he Prophecy let it be by Faith or Ministering Gifts, or Exhortation. Every one should Understand the nature of Gifts and Talents that are bestowed upon him, and then bestow them to the best of his Power on Others ; having frequently before his Eyes a Pattern for Imitation, and a Spurr to Diligence, though after all our Endeavours, there is none have the Grace of God in Truth in like Measure. Therefore, there is a Difference between the vigour and Activity in some Men, and that which may be discerned in others : I mention this as a Consideration to prevent the bold and rash Censures upon the Difference they make in good Ministers, not that I would excuse the wicked Sloth in any, but shew you that where Men are Sincere in improving Talents, they shall be own'd as well as others that may visibly out-shine them.

I must observe to shew you here in the 2d. place, that there is nothing the Apostle mentions, but there is Something of it in a Lesser or greater Degree ought to go into the Character of every Minister of Christ. Indeed there were Several Things peculiar to the Apostolick Office and Dignity, some which are incumbent on the inferior Ministers Visibly, and will not Conflict with their Choice ; But particularly Specified are matters of common Concernment, or general Observation offered to them in the Ministry, and the more Diligent we are in the Practice of them, the more shall we encourage the Duty of our Place.

Having done this I shall now come to describe

describe a Godly Minister, so far as his Concernment in Life. And,

1st It is his Duty that he be imp'ov'd in the proper Business of his Function, which may be taken in a large or stricter Sense, *I ceased not to warn you*, this is sometimes to be understood, in the same Latitude with that of Teaching them, so you find in the 12th Chap. of the 1st. of Colossians and the 27 and 28 verses. *Which is Christ in you, the Hope of Glory whom we preach, warning every Man, and teaching every Man in all Wisdom.*

This Apostle warned them in 28th and 29th Verses of this Chap. *Take heed unto yourselves, and unto all the Flock; For I know that after my Departure, Grievous Wolves shall get among you not sparing the Flock.*

Thus my Brethren, the proper Business of our Function is to teach and instruct you, and warn you of the Danger to which you are exposed to. And,

1st. We are to feed you with sound Doctrine, such as may make you wise to Salvation, to open to you the unsearchable Riches of Christ, to preach to Sinners; we are to teach you what you are to believe, and doe, and hope for. And in doing this we are to travel as in Birth, till Christ be formed in your Labour, in Word and Doctrine; after we have begotten you to Christ, we should strengthen and comfort you, and build you up in the most Holy Faith.

2^{dly}. We are to warn you of your Danger, whether from Sin or Satan without, or Deceit

vers within, that enter into the Senses, or the Deceitfulness of your own Hearts; we are to watch for your Souls, as such who must give an Account of the Flock; like they who are to warn you of your approaching Danger; and to use any means, we can, to save and deliver you from it.

Time would fail me to enumerate all Particulars here mentioned: Thus you see our Work is large, and of different kinds; they that are engaged in the Ministry, have no need for want of Work, to be employed about other Matters. Let me tell you, a Worldly minded Minister, either, understands but little of his Master's Work, or hath but little Heart to it: But he that is Faithful, reflects often on his Spiritual Calling, and is very careful of the Duties of it: That is the first thing he obliges a faithful Minister to enter on; a Character to what? (to wit) to be employed in the proper Business of his Function.

3dly. Another thing is, he is to be faithful in the Discharge of his Function; I have not only performed all the proper Parts of a Teacher, and as a Watchman; but herein you have all of you been equally objects of my Care; as to my Administration, I have had a regard to them. You know how I have kept back nothing that was profitable for you; but have shewed you and taught you publickly, and from House to House. If any of you shou'd happen to perish; as the Apostle has said, you cannot lay it to my Door; I am pure from the Blood of all Men, for I have not shunn'd to de-

declare to you the whole, the whole Council of God ; so every Godly Minister will, as God enables him. I might thus say of the Apostle, he is thinking for all, and praying for all, in his publick Work ; He uses his best Endeavours that not one, *that not one*, of them may perish ; His Care is to warn the Unruly, to comfort the Tempted, and strengthen the Feeble-minded ; to comfort the Desponding and visit the Sick ; As the Commission is large, so is he compleat in the Execution of it : He likewise, omits none through Pride, and other Contempts, and spares none by Flattery.

4thly. Another Ingredient, that enters into the Duty and Character, is his being assiduous and Constant in the Work ; *I ceased not to warn every one Night and Day*, sayeth the Apostle in the 18th Verse, *I know from the first Day I came into Asia after what manner I have been with you at all Seasons.* I have omitted no Opportunity where I might be serviceable to to your Souls ; you do know that I appeal to your Consciences, tell me but one Season wherein I was tired or guilty of a Neglect ; I am Conscious to my self that you cannot ; and you your selves know how I have been with you at all Seasons, being ready, according to my Power to embrace all Opportunities gradually, spending my self and being spent in the Work and Service of your Lord and Master ; herein he employed his Thoughts, and wore out his Strength and Time : Seldom will you find such an Honest Man as this otherwise engaged, than in his proper Work, Praying,

Reading, Meditating, Preaching, Comforting, and making Christian visits are the Employments of his Life; far is he from Rest, so that there was seldom any Thing more complained of, than the want of Time for his Work.

The Labours of his Day were many Times Succeeded with hard Study in the Night; Little do you think what he underwent, as the Holy Scripture saith, Great and Marvellous Gifts of Holy men are not with little Pains acquir'd, whereby we may be profitable to your Souls.

5thly. A further Part of the Minister's Duty is, to be laborious and indefatigable in his Work, (Oh!) it is a great thing to be a Minister; *I ceased not to warn you*; nothing was able to Divert or hinder me from preaching the Gospel to you: No Difficulties of Labour, no Discouragement of the World. Be not Ignorant of the Temptations that betell me, in Lying in wait for the People of God, 14th. verse, What furious Enemies I encounter'd with, Such as wild Beasts of the Forrest; and how I was in Danger of being pluckt to peices by an enraged Multitude, none of these Things move me.

And as these things did not break my Resolution, so neither did the wretched Unbelief of any of your Hearts tire out my Patience: I lived in Hopes that one Time or other God won'd let me into your Hearts; so I ceased not till I had got the Victory; we must thus labour for your sakes, not cease waiting.

waiting, because we do not speed in our Work : But have an invisible Resolution, to go on, is an important Discharge of Duty.

If God shou'd bless you with such a Minister, he will not stick at no Pains to break through all Discouragements ; if he shou'd hereby become instrumental to have your Soul's Reputation ; Health, Strength, Life itself, Lo ! all shall go for you. He will think it his Duty, and worth his while to spend his Time, and not to cease warning you till it be possible he hath gained you to Christ.

But once more, in the 5th and last Place, that which concludes the Description of a Faithful Minister, is the affectionate Concern which he hath for Souls. The Apostle Paul was a most Affectionate Preacher, he was a Man of great Fortitude, and feared no Danger. He was the most Affectionate Preacher next to Christ himself for Humility of Mind ; He gave a wonderful Tenderness of Spirit ; *I ceased not to warn you with Tears* in the 18th and 19th Verses ; You know after what Manner I have been with you in all Seasons, when I spoke to you of Sin against God, it was with Tears that I shewed the Vehemency of Affection to them ; When ever he pleaded with them, he was like a Man fallen on his Knees, and beseeching them with Tears, which every Godly Minister hath in a Degree and Proportion ; who ever minds something of it, he finds himself inflamed with a Desire and zealous Concern for their Everlasting Salvation. The Man whose Heart is in his Works, how sorely doth

doth he plead? How Affectionately doth he treat, so as to force Tears often-times from his own and others Eyes?

We pray you in Christ's Stead, be you reconciled unto God, the 2^d. of *Corinthians* the 5th and 20th verse. And this is the Way and manner when God had any Work for him to do, when he pleased to continue him, whether for **Three Years** as in the *Apostle Paul's* Case or **Thirty** or more, and thus I have endeavour'd to represent unto you, the Duty and Character of a Faithfull Minister of Christ, during the whole of his Work his great Study and Care is to be employ'd in the Business of his Function, to be constant in it, to be anxiously Indefatigable, and to manage all things with a most Affectionate Concern. And if you wou'd ask me, but Time will not give Leave in this. Give me Leave in these following Reasons, because he himself is in some good Measure apprized of the Work and Value of Immortal Souls; for he had felt in his own Soul the insupportable Terrors of the Wrath of God; on the other Hand his Eyes hath been opened to see the most marvelous Discoveries, of the Incomprehensibleness of the Love of God through Christ Jesus, No lost Sinner knows; beside he had a reuniting Power and wonderfull Effects to the Grace of God in his own Heart. Again he had considered the greatness of that Trust God had put in him, in Trusting him with the Ministry. He Often-Times spoke of the great Account he had to give, and how terrible it will be to have the Guilt of the Blood of Souls. In one word

word if he turned many to Righteousness, they shall shine with the Righteous; These and many more might be understood: And that you may be convinced, no Time that he could spend, no Diligence he could use, but that he would do more than he had done, the Grief is that he can do no more than he has done. Thus have I shewed you what a Faithfull Minister is in this Life.

I shall now speak something of his Carriage at Death, and as brief as I can, and I cannot do better, than the Character of him, in explaining the words of my Text, which declares the working of a Gracious Minister's Heart; you have seen Christians, how much you are in your Ministers Hearts; allow me to tell you so, you are no less so when you come to die: Like Aron who bore the Name of the Children of Israel on his Shoulders for a Memorial to the Lord, as first when a Godly Minister when he lies a Dying, first he earnestly recommends them to God, in what he had done, to give them a moving Account of what he had done, for them, he had likewise given them the most proper Advice; The whole of it might be considered as his last dying Words; And having bestowed his tender Affections, He concludes the whole in a way becoming so great and good a Man: And now Brethren I commend you to God and the Words of his Holy Grace, which is able to build you up, and recommend you to God, as the Words of a dying Minister observes, how that his Heart must be very much taken up in his recommending you to God As,

1st. He doth it in a way of Prayer, all the Interest had in God, is now improv'd in his recommending you to his Love, Favour and Grace.

I can be of no further Service to you, as if he directed himself to his People, My dear People! I can be of no further Service to you, farewell my dear Friends, I have put up many a Prayer and shed many a Tear for you, and you may find many a Blessing on you when I am dead and gone: May he who is able to do it make all manner of Provision for your Souls, and carry on Successfully the Work of his Grace.

2^d.y. He commends them to God in a way of Faith, Oh ! my Dear People, I am to be no more with you ; The Lord is taking me away I have finished my Work, and I am going to Rest; As for you that are Sincere, you that I have begotten in Christ, in Gospel work that he hath honoured me with, and which is begun in your Souls; Is it not likely that when I am gone you may have different Tryals and Temptations? It is not impossible that grievous over-whelmings may come in among you ; Hypocrites may fall away and God may discover them, but as to you, all that have been converted to Christ, you shall be kept by the mighty Power of God.

3^d.y. He commends them to God by way of Council and Direction, It is as if he had said my dear Brethren ! behold ! behold ! I am recommending you to God, when you have me no more with you, and this is as my last Advice

Advice, See that you betake your Selves to God in all Streights and Difficulties, have Recourse to him, and let this be your Comfort, that though you have not your Minister to go to, you have a God that is able to do exceedingly, abundantly above what you are able to ask or think.

But again once more he commends them to the Work of his Grace by this Expression; He does not only commend you to God and his Providence but to Christ and his Grace; Christ is frequently called in Scripture the Word; *In the Beginning was the word, and the word was with God, and the word was God*, in the 1st. of the Gospel of St. John and the 1st. verse. And, thus my duty is not forgotten by a Gracious Minister; He that hath made it his Business, he cannot forget commending his Flock to this great Bishop of Souls, when he comes to die. But others, by this Expression do not only mean the Gospel of Christ, as Mr. Henry saith, for it is Christ in the Gospel recommends us to Christ; and this he doth in a way of Prayer. You will not have me with you; but you will have Christ, Christ and his Word endure for ever: May the Word of his Grace dwell in you richly, in all Wisdom, that may more than Supply my Absence from you: May the Divine Blessing attend the Word by whomsoever it shall be preached to you.

Paul may plant and Appollo water, but it is the Divine Blessing gives the Increase.

He doth it by way of Council, as fond Fathers give the Faith and Rule of their Practice. Let this rule and

My Advice in my Works, if I were to live ever so long, thou'd be to Square your Selves according to the Word, and then let this be the Rule of your Faith; Live by it, and live upon it; This is a Store House of Comfort, keep thy Eye fixt on these gracious Things; And if God gives the Blessing whether by another Hand, or whosoever Hand you will stand no more in need of me.

5thly. And Lastly, he recommends them to Christ, and the Word of his Grace, in a Way of Comfort, to him that is able to build them up. I am going, but let not this discourage you; You will never see my Face again, but be not discouraged, God will raise others up to you: The Work of his Grace shall still be carry'd on in your Souls, tho' by other Instruments. And as long as Christ shall be with you, by his Grace, all shall be well. And, it is a Matter of great Comfort, under the loss of Ministers, that Christ hath promis'd his Spirit shall abide with his Church for ever; that he will not only prepare you for the Heavenly Inheritance, but fill you with Hopes of being put into the actual Enjoyment of them.

And thus I have endeavour'd, as far as my Text and Time will permit me, to display the Duty and Character of a Faithful and Godly Minister of Christ, both living, and when he comes to die. The Time is so far spent, and my self so fatigued, that I can say but little in the next Place.

This is a Part of Duty, to Watch and Remember; And, first, we are to Remember such

a Godly Minister, One that hath been faithful to you; Remember them who have had Rule over you; who have spoken to you the Word of God, whose Faith follow; Consideration the End of your Conversation, this Branch of your Duty implies: these following Things. As;

First you are to Remember your Godly Minister, and heartily to bless God, for the Benefits you have, any of you received, in your Souls, from his unwearied Pains among you. And if so much good was done by my dear Brother, who continu'd among you but Two Years; how much good then must be done, by that long and indefatigable good Man Mr. Pomfret.

But what I am going to say, I will hasten; Remember it is our Duty affectionately to thank God, and give him all the Glory of it. Oh! bless God, that before he took him from thence, you received so much Benefit from him.

2dly. You are to remember him in your Thoughts and Affections; And in your Words and Actions; so as to express great Love to his Memory; Oh! those Words that fell from that valuable Person. I remember him well; I have heard him many a Time; and he hath sent me weeping home.

3dly. You are to remember him so as to keep him fresh in your Memories: The sound Doctrine he hath deliver'd to you, you have need to be warned.

4thly. You are to remember him, so as to keep in your Minds, the sound Doctrines he deliver'd,

Watch and Remember

wer'd, whose Faith follow them. Do not let any Seducers say, he was a Man of a weak Understanding, but the Contrary; For the foundations of his Judgment in the Knowledge of the Scriptures, and his great Experiences confirm'd it. For none but a Godly Man cou'd mortifye that proud Heart of his: He hath said it a Thousand, and a Thousand Times, Here is a proud, selfish, vain, inglorious Heart; so that if he was not a Godly Man, he cou'd not subdue it (there was no Opposition) here is the greatest Resistance and Enmity; it would raise a just and holy Indignation, in the Heart of every real Christian, to see how at this Day the Dignity of our Redeemer is debased. Oh! Sirs, remember your Godly Minister, so as to keep fresh in your Minds, the sound Doctrines he taught, whose sound Faith do you follow; Considering truly the End of his Conversation, how diligently he instructed you; how faithfully he warned you; how meekly and lovingly he beseeched you.

I have sometimes seen how tenderly he would speak, and at another Time how like a *Bonaparte*. Remembring also how patiently he bore these Things; you ought oftentimes to Reflect upon, wherefore, and for what End he did all this; Not for base and Sinisters Ends; Not for vain Glory; But in Order to do beneficial Services to invaluable and immortal Souls.

4thly. You are so to remember him at that last Day, as to reflect on the Dreadfull Doom in the Great Day.

If any of your particular Souls shall be found

An Enemy to Christ, and his holy Religion, when faithfull Ministers shall be called out to witness against you, how terrible will it be !

If in the *Audit* of the Great Day, when the Heavenly Court shall be set Judges upon the Throne, Angels and all the Saints sitting upon the Throne, The Book of God's Remembrancer and thy own Conscience laid open ; Imagin that Holy and good Man Mr. *Pomfret* shou'd be called forth to Witness against you, where like a bright Angel, you shou'd imagin him opening his Mouth and Saying ; O most mighty and gracious Lord ! as thou shou'dest think fit, by thy Sovereign Grace, to honour me, as trusting me with thy Gospel, that I should warn such a wretched miserable Creature, warn him to *Flee from the wrath to come* : I told him of this Day ; That which I now see I told him of ; I made the Tenders of thy Grace to him, I passionately intreated him, even with Tears ; I waited so many Years upon this or that Man, it was from first to last many Years ; But I could never prevail ; Now let his own Conscience declare whether these things are so or not. How will every Word, that he hath given, be like a Dart shott from every Part within me ! How wilt thou stand ! especially at the Barr, and hear many proclaimed with this Sentence, *Go ye cursed into Everlasting Fire*, from under the Gospel your Conscience will tell you that I was faithfull : I warned you but you wou'd not take the Warning ; why this you ought to consider, and thus have I endeavour'd to shew you what we are to consider, We are

to remember him so as to bless God for the Benefits you have received from him ; you are to do it so as to keep his Doctrines fresh in your Memories.

Let me consider a little the Second Branch of your Duty, you are to reflect therein, for this very End and Purpose, with a most Serious and Superlative Regard, which we ought to have to our Principal Concern : It is no less than our principal Concern, that we consider the Danger that will ensue, and that we be frequent in our Enquires how Matters may be with us. As,

First. That we lose not those Things which we have gained by our Minister ; whether in Point of Doctrine, or in Point of Knowledge, Grace, or Comfort ; that you suffer no Deceiver to beguile you, and no subtile Artificer to rob you of that Grace and Comfort you have gotten by the Ministry.

2dly. That you wou'd excite those good Instructions he gave his Church, and you ; And that at last you shou'd obtain that full Reward. Look to your selves, that you loose not these Things, which he hath brought, or which you have received ; and that you receive a full Reward, a Reward of all your Hopes, a Reward that is full ; so as to give you the Inheritance of so desirable a Good, and make an infinite amends for all you can doe ; And this I have endeavour'd, in as particular a Manner as I cou'd open to you :

That which remains, is, to make some suitable Reflections ; You must forgive me in such an

an extraordinary Occasion, to trespass on your Patience: As for the Reflections, I make from these Words, I can but just name them. What a Comfort it must be to the Minister, to reflect on the Constancy of his Work?

3dly The Description given of Faithful Ministers; There were always many of them; and they hardly ever abounded more than they do in this Day: You shou'd pray, and well you may; not through your Neglect, Damn your Souls; your own precious Souls, redeem'd by the Blood of Christ.

4thly. The Account given, may inform us, of the Greatness of this Loss, by which we are deprived of a Godly Minister. It behoves you to go Home, and weep, and ask of the Lord wherefore thou contendest with, and leavest this Church destitute? It is true the Care of Christ, that shou'd keep you from Despondency, we ought to enquire into the Cause of it, and, many a Time, he doth it in great Displeasure to you for your Sins. Ah! Lord, hast thou taken away my Minister? And to make you a little more sensible, I come now to give you some Account of the Life, Character, and Death of your Minister.

I am sorry my Time and other Circumstances will not give you so large an Account, as I might otherwise have done, but take it in the following manner.





An Account of his Life.

HE was born at *Coventry*, of Holy and Religious Parents, his Father was noted for a great Gift in Prayer, and devoted this his Son *Samuel* for the Work of the Ministry; Accordingly, he placed him to the School at *Coventry*, a Place Eminent for Learning; and then placed him under the Eminent Dr. *Grew* After that Time, he went to *Cambridge*, and his Conscience not allowing his Continuance: He remov'd from them, to a private Accademy to finish his Studies. It pleased God to date his Confession about the Seventeenth Year of his Age, at the Death of his Good Mother, whom he much honoured, who was greatly instrumental in his Sanctification, to promote so blessed a Work.

He bitterly lamented the vanity of his own Heart; as a Sight of it you have in the Book, which Bares this Title, *a Directory to Youth*; of his own Writing; which Book I recommends to you, in the Preface of it, you have this Passage.



When I was young, it pleas'd God of his infinite Mercy to privilage me above Thousands with a religious Education; and by his restraining Grace to preserve me from open Prophaness (Blessed be his holy Name) But yet notwithstanding this (to my own just Shame I mention it) in those early and wanton Days of my Youth, I was Miserably vain, Foolish, and Disobedient; Serving divers Lusts and Pleasures: the Bitter Remembrance whereof, hath for more then 20 Years past cost me Sighs and Groans unutterable: Oh! the Times are not to be numbered that I have wisht that I had been sick in Bed rather than Sining against so good a God; The remoter Parts of the World that I have been in; The Roades I have Journey'd in; The Fields I have walked in; The Nights I have watched on; the Houses I have lived in, and Beds that I have lain on, can witness to my Tears, and Sorrows while I have recognized my Vanities and Folly. And now for as much as it is utterly imposible for me to recall and recover those past and mispent Days of my Youths I would on the bended Knees of Importunity for my own Sake, as well ns yours beseech this one thing of you (as I have of God for you) viz.) to take Warning, and to be effectually perswaded by the Terrors of the Lord which I have felt: to flee youthfull Lusts, and, with that Godly young Man MOSES, rather Chuse any Affliction than adventure to Sin; it's a known Sentence, *Felix quem faciunt &c.* It's not unknown, to many of you, how unwilling have I been to expose these my homely Thoughts to publick view; But an Extream Thirst after the present Conversion and eternal Salvation of your Souls hath oversway'd me here-

in : I know God's Blessing upon it can make it effectual to reach the End ; which is all I aim at ; or am ambitious of ; and if it shall please Almighty God to make me a poor weak Instrument Successful herein ; I shall go to my Grave with Joy and Esteem, it's so great a Recompence as if I were Young again or had remembered my Creator in the Days of my Youth.

After he had finished his Preparatory Studies, he Officiated as Chaplain to Sir William Dyr ; after his Continuance with him for some Time, he went a Voyage, along with Captain Norris, into the *Mediterranean* : In this Voyage, he shewed more than Ordinary Natural Courage against two *Algerines* Men of War, making Sail towards the Ship ; Which the Captain perceiving, told Mr. Pomfret, it was their usual Custom to desire the Physicians of Souls and Body to go down, while there is an Engagement with an Enemy ; To which Mr. Pomfret reply'd, *are they Enemies ?* And are they also Enemies to our Religion ? Which if so, I will not leave you, but rather chuse to live and die with you ; which gained so much on the Affection of the Captain, that he embraced him. There were two Passages more remarkable : One was his early Zeal for God ; He carry'd a good Number of Hats, to a 150 *l.* Value, and instead of making an Improvement of his Venture in the Voyage, he gave them all away to the Sailors, to keep them from Swearing : The other Passage was this, Hearing of them Swear, he spoke to them in such an Ardent and Affectionate Manner, as brought Tears

Tears from *Turks, Jews*, and other Nations; But that which is most remarkable, was, that though the Ship was out, in the Voyage, two Years, not one of them died, which may be attributed to the Good Man's Prayers.

After his return from Sea, he preached a Lecture to a Crowded Congregation in *Lincoln's Inn Fields*; While preaching there he received a Call from *Sandwidge* in *Kent*: However, he wou'd not accept of that Call to those People unless they wou'd unite, which was done. Being made happy in this their Minister, and he in one ano ther. Being at *Sandwidge* he was invited to preach at *Deal* and by the way, he met with a Disaster, by the Boat's Overturning, or otherwise, that his Cloaths were all intirely wet; yet notwithstanding this, the time of his Preaching being come he went in the Pulpit, with his Cloaths all wet. And at that time he was own'd in his publick Administration by a Gontlewoman, that was couverted an Officers Wife, that became an eminent Christian during his Stay there.

And in the persecuting Times, there were many Attempts made to take him, and though he was on the Road and his Enemies in the persuit after him, he Occasionally went down a Lane to call on a Friend, and his Adversaries went by and miss'd him. During this persecution though he came to *London*, and preached to a considerable Number, yet the Informers cou'd not take him. But preaching in *Winchester Street*, the Floor sunk under them a considerable way, which rested on a Hoghead which prevented the total fall of the House,

which might have cost many of them their Lives. And when it came that Persecution ceased he stayed here and layed a Foundation for this Church; for he did not build on others Foundations

This Accident was the Occasion of Building this very Place, where God hath honour'd him for many Years: There are many particular Instances of the most remarkable Observations made by him, of some notorious for their Wickedness, who have been wrought upon, so that they have cryed out, (in this very place) pray for me: Others, who have come to scoff at him, have been made Members of this Church: I have not time to go on further, nor can I employ the Character as I intended as a Christian, in his Family Duties, & in the Endowments of his Temper. How diligent he was in his Work, not a Night in the Year but he would be getting up to pray and study; and this was his constant Practice; as his good Yoak-Fellow inform me, whom (I trust) God had a Blessing in store for.

I have not time to shew you how he hath Answered the Description in my Text. He had the Gout, the Stone, the Asthma all visiting him together; He was a diligent Man in his Work; My Time will not allow me indeed to write down an Account of his Behaviour at Death. I shall read unto you some Sayings he used, when sitting by himself, in Time of his Sickness.

He would often Times say, Oh! exquisite Pains; Oh! outward Pain but inward Peace. When

When in Meditation and his Lips moving
Madam Pomfret, dooſing by, aſkt him what he
 wanted? He answer'd *Converſing with God, and*
Heavenly Things. Another Time, the Perſon
 that wrote this was only by him, when among
 other Sayings, he had theſe; Abſent from the
 Body but preſent with the Lord; And another
 Time after he had ſeemingly been in Medita-
 tion, *Letteſt now thy Servant depart in Peace, for*
my Eyes have ſeen thy Salvation: And at another
 Time, *here we cannot arrive to Perfection, I ſhall*
be preſented ſpotleſs, And more to this Effect.

About an Hour before he died, being aſkt,
 how he did? he ſaid, Better and Better; and
 a little before he died, he ſaid, I am almoſt
 well, and a little after, his Tears trickled
 down his Face; And on the Subject of Repen-
 tance, he was ſpeaking of Reſtitution, of a
 Woman that had wrong'd One of Money not
 known to the Perſon, thus wronged, ſhe bring-
 ing the Money, and laying it at the Perſons
 Feet, ſaying, Sir, you ſee the Effect of the Word
 of God, this have I wronged you of, and Gods Word
 hath brought it to you again. You ſee I read it as
 received, though Undigelled.

But this is not a Time to enlarge, for there
 might be a large Book written of that Zeal
 and wonderful Succels God had given him.
 Ah! Dear People! who wou'd not now but
 ſet down and weep over you, and ſay? O!
Jeruſalem, Jeruſalem, O! that thou hadſt known
 in this thy Day the Things that belong unto
 thy Peace; O! the Tears that you muſt be
 Witneſſes to in the Pulpit.

What

What will become of you now? Where will you get such another; This is that which ought to cut you all to the Heart. Ah! Search, and Enquire. How might I say to many Ministers, do you spend your Time as Mr. Pomfret did? Have you the Experience of the Grace of God, at 17 Years of Age, as Mr. Pomfret had? O! How will it be with us on our Death Bed, If we shou'd loyter away our Time, or if we shou'd Sacrifice our Time on Worldly Recreations, when we shou'd be reading our Books in our Studies?

I've read in some Books that they believed the greatest Number that would go to Hell would be Ministers. So much work have they to do for you, that (God knows) I have been convinced that it is a hard Thing to be a serious Christian, and much more to be a Faithfull Minister.

May God Sanctifye the Loss to this Church of this good and holy Man; and he who hath been these Thirty Years a looking after you, and if that Religion shou'd be a Dying away from England, Oh! how it is now fading? And even then how Different was it from its Original Purity? Our young Men in the rising Generation do slight plain Preaching, and seek Novelties in Religion as if men were to change their Opinions with as little Danger as they do their Cloaths.

Alas! these are sad Things, and God is taking away the Old Ones; As to the Spirit and Life of Religion that is a going also.

Now

Now my Brethren, behold, let us be awakened by such a Providence as this.

I should bless God if he would let home something upon the Hearts, and Hearers of some poor Souls, to be awakened as Mr. *Pemfret* was; Which that it may never fail God grant it and the Lord give you Understanding in all Things.

FINIS.

N. B. The courteous Reader is desired to excuse the Gallishims of this Impression and not to reject Short Hand Since 'tis by that art alone that this is made Publick which might otherwise have been bury'd in an Eternal Oblivion,



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APPENDIX

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